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Marshall's sermon in Ireland, but in books published by authority on the Continent. I will refer your readers to a book, used in the year 1851, in a mission for the benefit of Malaga in the south of Spain, by Father Felix of Cadiz, and reprinted, with grant of indulgences, &c., by licence of Salvador Tonf, then Bishop of Malaga, now Archbishop of Granada. It is called "Novena of the Most Holy Mary, under the title of the Divine Shepherdess of Souls, Protectress of the Mission of the Capuchin Order." It consists of nine supposed offices of the Blessed Virgin in the character of Divine Shepherdess, with a meditation upon each office and a prayer. The title of Divine Shepherdess was first invented in the year 1703. Her nine offices as Shepherdess are:—1. Knowing the sheep. 2. Leading the sheep. 3. Driving away the wolves with her voice and crook. 4. Encouraging the feeble sheep. 5. Healing the sick sheep. 6. Seeking for the lost sheep. 7. Bringing back the lost sheep to the fold. 8. Assisting the sheep at their death. 9. Being an example to the sheep.

The reason why, if all this is true, our Lord speaks of himself as the Shepherd, instead of his mother as the Shepherdess, we need not here inquire, but yet it is worth knowing. To come to the point of this letter, there are appended to this Novena the Seven Mysteries of Joy, the Seven Mysteries of Sorrow, and the Seven Mysteries of Glory. The last of the Mysteries of Glory is as follows:—

"The Holy Ghost enamoured, boasts himself (Blasona) a faithful lover; burning with the flames of love, he crowns thee as his bride. It is assuredly a garland due to thee, for thou wert the most brilliant Shepherdess.

"R. Since thou art my Shepherdess, I am thy sheep—Ave Maria!"

Your obedient servant,

M.

PERSECUTION IN HINDOSTAN.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—There are very many promises in the Scripture addressed to the afflicted and persecuted people of God, but referring generally to the spiritual consolations to be imparted to them here, or the joys laid up for them hereafter. In one passage, however (Mark x. 29), our Lord expressly says, that those who have suffered the loss of all for his sake shall have "one hundred fold more in this present life" than they have lost. Are we to understand this literally? I think that the following anecdote may be an interesting and instructive reply to the question—interesting, as showing how a poor Hindoo convert understood it; and instructive, as holding up an example which we, who may think ourselves more advanced in the Christian life than a convert from heathenism could be, would do well to follow. The person referred to was a Brahmin, by name Dhondapa; he, with two others, were the first converts in Western India, and were baptized in the year 1825. He was sorely persecuted, almost to death. There was so much bitterness against him, that the missionary, who was the means, under God, of his conversion, feared to baptize him in his native place, but took him to Bombay, a considerable distance, for the purpose. After his baptism he returned home, but there he was an outcast. By the Hindoo law he was considered dead, and his house and land were transferred to another. His wife and children were taken from him, his relations despised and persecuted him, and none of his own people would assist him in any way. His wife was especially bitter against him, called him a devil, would not speak to him, or even walk at the same side of the road with him. The Lord raised him up friends among the Europeans. Being a Brahmin, he had never learned any trade, but he could write a little, and a Christian gentleman gave him some employment in that way, and supported him. After some years, when this friend was removed by death, another was raised up, and thus he was not suffered to want. It was during his residence with the latter friend that the little circumstance referred to took place; this was several years after his conversion, and it is worthy of remark, that at this time he sent more than half of the small sum which he received monthly for his own support to his heathen wife. Her enmity against him was no way abated, but she was in poverty and distress, and Dhondapa nobly acted out his dear Lord's precept—"Love your enemies, bless them that curse you, do good to them which hate you, and pray for them which despitefully use you and persecute you." In the family with whom Dhondapa was living, the Scriptures were daily read, in the Maharratta language, to the heathen servants. Dhondapa was always present, with his Maharratta Testament, and was ready to say a word, when called upon, or reply to a question. In the course of reading, the 10th chapter of St. Mark's Gospel came under consideration, and after various questions had been asked of the listeners, to ascertain how far they understood what was read, and some remarks had been made, Dhondapa was thus appealed to—"Well, Dhondapa, this is a remarkable verse, in which the Lord Jesus says that he will give 'an hundred-fold more in this present life' to those who have forsaken all for him. You have forsaken all—you have lost wife and children, house and lands; can you say that the Lord Jesus has given you a hundred-fold more in this world, according

to his promise here?" Dhondapa replied immediately, with great simplicity, to the effect, that it was true that he had given up all that he had for the religion of Jesus Christ, and that he had suffered much in body and mind—that great anger had been felt towards him by his family, who had cast him from them; but God, he said, had been very good to him, giving him great joy and peace in his own mind, and also giving him fathers, and mothers, and children (referring to the friends raised up to him; "Father and mother" is the common Hindoo appellation for a protecting friend) in place of those whom he had lost since he believed on Jesus Christ, and then he paused, and added emphatically—"He says He gives an hundred-fold, but I think He gives a thousand-fold!" Was not this a striking testimony to the truth of God's promises, as well as to the simple, thankful spirit of the poor convert? and ought it not to be a lesson to us who have so many mercies—mercies to our land, mercies to our people, mercies to our families—more than the poor Hindoo? Made, too, as it was, before several heathen servants, for Dhondapa was not ashamed to confess Christ before men, one would have thought that it would have come home to their hearts (for the persecution to which they are exposed, when they profess Christ, is a great hindrance to many poor Hindoos), and have been a word of encouragement, especially to one among them, who knew the truth, but feared to "follow on to know the Lord;" but it seemed to make no impression, for until the Lord is pleased to work by his spirit, however the head may be taught, the heart remains unmoved. This is alike true, of all men, whether nominally Christian or not: our Lord teaches us that the state of the nominal Christian may be even worse than that of the heathen.—Matth. xi. 22. Perhaps another little circumstance regarding Dhondapa may be interesting, and likewise convey another lesson to us. The prophetic books of the Old Testament were not translated into the Maharratta language until some time after the New Testament, and the Pentateuch had been, and it was near twenty years after Dhondapa's conversion that he first saw the Book of the Prophet Isaiah, the first of the Prophets that was printed. A friend brought it to him from Bombay; he was greatly delighted with it, and read it through with great eagerness; he could hardly bear to lay down the book until he had finished it. "Oh!" he said; "these are sweet words, this is all very good, this is the Gospel;" and he determined to learn the book by heart. He had received the Pilgrim's Progress before this, and was very fond of reading it; but one passage puzzled him: he thought that it differed from the Scriptures. He was a very simple-minded man—it was not always easy either to make out his difficulties or to remove them. When a text from the Holy Scriptures could be brought to clear up a passage, or make a duty plain, that satisfied him. In this instance, the friend who tried in vain to remove his difficulty, with regard to the Pilgrim's Progress, at last said—"Well, Dhondapa, if you cannot understand this seeming difference, remember that the Scriptures are the Word of God, while the Pilgrim's Progress is only the word of man." "The word of man!" exclaimed Dhondapa, "the word of man! I thought that it had been the Word of God. I shall put it away—I do not want the word of man, I want only the Word of God!" He could say with the Psalmist—"The entrance of thy word giveth light, it giveth understanding unto the simple; oh, how love I thy law! It is my meditation all the day." May this be our happy experience; and may we be enabled also to pray, "Open thou mine eyes, that I may behold wondrous things out of thy law."

AN EYE-WITNESS.

FARMING OPERATIONS FOR SEPTEMBER.

(From the Irish Farmers' Gazette.)

THE general ripening of the grain crops being unusually late, by from ten days to a fortnight later than the generality of seasons, renders the farming operations given in our last still appropriate, and harvest operations will, therefore, constitute the chief employment during this month; and from the very uneven and scattered way in which the grain is ripening, will most probably be extended far into the next. Much alarm has arisen during the last fortnight from an anticipated scarcity of hands in cutting and gathering in the harvest, but this is subsiding in some degree, as the men are now fast returning from the English harvest; and as our harvest is not coming in so general or so quick as hitherto, there is but little to fear, in a general way, either from a scarcity of hands, or a higher rate of wages than the farmer is able to pay. With those who may be differently circumstanced, reaping by the scythe must be adopted, at least, in part, which, if carefully performed, will be equally effective with the reaping-hook or sickle, particularly with oats if not allowed to get too ripe. Cutting with the scythe, even with some trifling drawbacks, has particular advantages, which go far in compensation; some of which are—a greater quantity of straw, from the closeness to the ground with which the scythe cuts; and this alone will be of paramount advantage, by giving an increase of fodder, as hay is now both scarce and dear; the corn will cure much sooner after the scythe than the sickle, and can, therefore, be carried

and stacked much earlier, thus saving much loss of grain from handling, and also of time.

General Observations.—Avoid as much as possible cutting corn of any kind during rain or while wet, embracing every dry opportunity for that purpose; and immediately as it is cut, let it be bound in very small sheaves, and stooked. If the weather be dry, and can be depended on, laying in swathe ungathered till next day will expedite its curing, and dry up any green herbage that may be cut with the corn. Let it not be capped or hooded till towards evening, or on the approach of rain; and in stooking or field stacking, avoid making either near hedges or trees, keeping them out in the open field, exposed to free air on all sides. As it will be of paramount importance to subject the stubble to the operations of the grubber or the plough, as early as possible after the severance of the crop, let the stooks be made in straight lines, at wide intervals, so that if any delay arises in carrying home the crop; those implements may have room to work while the weather is yet dry, and the land dry and friable.

Stacking.—When fit to be carried, make the stacks with a long shank and a short head, to save thatching; ventilate those by carrying up one or more perpendicular chimneys, which should discharge into horizontal flues, open at both ends, under the eaves, and, as soon as completed, let the stack be immediately thatched.

Ploughing is an operation that no other work should be allowed to interfere with, and should be proceeded with immediately after the severance of the corn. The stubble and annual weeds, by being now ploughed down, will be converted into the richest vegetable manure, and the earth, being laid up high and dry during the winter, will be ameliorated by the influence of alternate frosts and thaws, the inorganic materials broken down and disintegrated, and the ammonia absorbed from the atmosphere, which is always charged abundantly with it, the action of the harrows or grubbers, on the first dry weather in spring, will reduce the surface to the finest possible tilth. Where the land requires subsoiling, this is the best, easiest, and most profitable period to effect it, as it will have a longer time to lie under the fertilizing effects of the weather. In lieu of a subsoil plough, a common plough, stripped of its mould-board, following in the track of the first, will do this work very efficiently; or it may be done by manual labour, by disposing six or eight men along the track of the plough, according to the speed of the horses, with good strong spades, to dig eight to ten inches deep under the depth of the plough, and throw the subsoil, if it be good, on top of that raised by the plough; or, if not of a quality to bring to the surface, turn it over to that depth in the bottom of the furrow. Before this operation is attempted, it must be understood that the land is either naturally dry, or rendered so by draining. The latter cannot be profitably effected if subsoiling do not follow.

Winter Vetches should be sown this month in breadth, according to requirements. Mixed with rye or oats it comes into use earlier than when sown alone. Four bushels of winter vetches, mixed with four or five stone of rye to the Irish acre, will give the earliest cutting; the same quantity of vetches and oats comes in next; while a breadth sown at same time of unmixed vetches, will only be in its prime when the others are nearly consumed. Three or four lbs. of rape per Irish acre, sown at same time, will materially increase the bulk of provender, and keep the vetches from lying on the ground. In dry land the crop may be sown on the flat, but in land having a tendency to damp, ridges with open furrows will be best; a liberal dressing of manure will vastly increase the weight of crop.

Rape, sown in June last, should now be planted out, the earlier the better, and may still be sown on dry, warm soils, with a favourable aspect; but in cold, backward ones it is too late to sow, though transplanting may be proceeded with, both this and the next month.

Italian Rye-grass and Clover, for soiling early next season, should be sown this month, the earlier the better, in well-prepared, clean, rich, stubble land, after green-crops, or after early potatoes. It will come into use early in May; in some cases it will be fit for cutting some time in April, and with the assistance of liquid-manure or rich compost after cutting, yield several cuttings during the season.

Clover and Grass-seeds, intended for either meadow or permanent pastures, should now be sown; in either cases three or four lbs. of rape to the Irish acre should be sown; it will give shelter to the tender grasses, and afford a nutritious bite to sheep early in the spring, when it should be eaten down.

Wheat, on fallow lands, or after early potatoes, should be sown this month, if the land be sufficiently moist; if not, time must be given for a fall of rain, and the seed committed to the ground, when it is neither too wet nor too dry.

Bere should be sown as early as possible in dry, light, rich soil; it comes in early before the general harvest, and affords a plentiful supply of bread corn for home consumption, at a most critical time, when provisions are both scarce and dear.

Winter Dun Oats have now become one of our best established and most profitable autumn-sown grain crops, and, in many instances, has superseded wheat. It comes in early, is perfectly hardy, and yields abundantly; but it should be sown early, and the soil tolerably dry at the period of sowing, to insure success.